
THE
YOUNG MANS
Varning-Piece :

OR,
A Sermon preached at the burial
of WILLIAM ROGERS
Apothecary.

With an History of his sinful Life, and
woful Death.

Together with a Post-script of the
use of Examples.

Dedicated to the Young men of the Parish,
especially to his Companious.

By *Robert Abbot*, Pastour of *Austines*
in *London.*

*Prov. 7. 23. The young Fool, as a Bird,
hastneth to the snare, and knoweth not
that it is for his life.*

LONDON,
Printed for *Philemon Stephens*, and are
to be sold at his Shop, at the golden Lion
in *Pauls Church-yard*, 1657.



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*To his dearly beloved people,
the Parishioners of Augu-
stines in Watling-street
London, near Pauls, and
other hearers, Robert Ab-
bot wisheth all good to souls
and bodies.*

Dearly beloved,

I Cannot but return love
for love. Yea, as I am a
Minister of Christ for the
service of your souls, I
humbly desire to *spend, and to
be spent for you*, though the
more I love, the lesse I should
be loved of you. I am not yet
(*blessed be God*) brought into
such straits, neither ever shall,
as I hope, for *I am written in
many of your hearts*, and re-
joyce over you to do you good;

The Epistle.

and that I could do your souls what good I do desire.

Could *Abraham* have given his worst son *salvation*, as well as *Circumcision*, how willingly would he have done it? He that cried out, *Oh that Ishmael might live in thy sight*; would heartily say, *Oh that Ishmael might live for ever!* Even thus would it be betwixt me, and all your souls.

My daily prayer for you is, that the *dew* of Heaven, and the *fatnes* of the Earth may rest upon you, and yours. To this end (as you know) I deal with you Doctrinally, practically, controversially, and casuistically: yea, I have great longings before I go out of this tabernacle, and be no more seen, after the manner of the living, to stir you up to *run the race* that is set before you, both by *preaching* and *writing*,

Dedicatory.

ing, that you may the more smoothly accomplish it with joy.

I know not what to say to it; but the times are so narrow, and straight, that Books of great bulk, are not so easily swallowed. There is such a surfeit of Pamphlets, that bigger Volumes cannot be digested. Having notice therefore that this little Sermon of mine preached many years since, is out of print, and that it is still desired, I could not deny the review of it, that it might appear corrected.

But when I bethought myself that it was formerly dedicated onely to a few *young men*, but was of use to many both young and old; I came quickly to a resolution to present it unto you all.

I look upon this present world as upon a *Monster* of

The Epistle

many monstrous young men, and women, so *disorderly* in their courses, and so *disguised* in their attires, that all ages, read of before us, cannot give the like precedents. How do *young women* rejoyce in baring their *Nakednesse*? *Ranters* have brought it in upon this deceitful account, that they have attained to that perfection in Christ already which they lost in *Adam*, and so that they may go naked as he did, and live above sin and shame; will aged women follow it upon such slippery and false ground, when all experience reacheth us, that such nakednesse is but a hellish *Bellows of unchastity*, and an Ensign of a vain, and immodest heart?

How do they take up the frothy embellishments of *Black-spots*, in several forms, upon their faces? Did they

con-

Dedicatory.

convincingly know that they had been born with such black garnish, if all the Painters about them could have discoloured them, they would not have failed to have done it. But now, though God have given them good faces, they out-face, and are ashamed of Gods Creation.

How do young men (yea some that by life and doctrine should shine before others) wear *Golden & silken Wispes* at their *Bellies, Knees, & Backs*, as if of purpose presenting some wanton Images, or prepared to keep out of sight some vanity, or to bring into sight more? How do they *powder their heads*, and garments, as if of all Trades they liked the Millers best, and foreprophecied that what they spent on their excrements, they should want in their bellies at the

The Epistle

last? while they pretend cleanliness, do they not shew themselves the worst of slovens, whom a neat neighbour would be loath to touch?

Have they not read that *no man can make his hair either white or black*? And do not they purposely out face Gods truth, by making their ugly locks white, as if they would dare God to say, when they come to Judgement, *Depart from me, I know you not.*

How do *Taverns* rattle, and *Alehouses* roar under the colour of *Morning, Noon, and Evening draughts*, to the prejudice of their own health, and others peace?

How do they neglect *Catechizing, Preaching, the Lords Table*, as if they would give the devil leave to put in a foot, that by degrees he may winde in his whole body?

How

Dedicatory.

How do they, for want of *grounding and stablishing* in the truth, whirle about to various opinions, till *God gives them up to believe lies*, because they receive not the love of the truth that they might be saved?

Are there not publick sins and miseries enough, and too too many abroad in the world, but you will bring it into your persons, and families? Could ye but see the horrid guilt of *Atheism, Profaneness, Security, Antiscripturisme, Blaspheming Christ*, and his blessed Spirit, *Bloodshed, Sacrilege, contempt of Ministers, slighting of the ministry*, and the like sins, which are forerunners of the speediest, and worst ruine, it would make your hearts ake, your bowels tremble, and rottenness to enter into your bones.

Will

The Epistle

Will ye add to all these your loathsome vanities, and Epicureous Bowzings so far as to glew your selves to the pleasures of sin for a season, dislocate your bodies ; and soules, from the *streight* and *narrow way* to the kingdom of heaven ? God forbid ; God (I say) forbid : you have *two hands*, if you lose one, you have another to feed you ; you have *two eyes* if you lose one, you have another to see for you : but you have one onely *Soul*, if you lose that you will lose all you have, and what will you give in exchange for that.

That you may take this seasonable counsel I have made this address unto you. Had you known the young man mentioned in the book following, you could not but have loved him. As it was said of *Dives* in the parable, he was

Dedictory.

no *Whoremaster*, *Drunkard*,
Swearer, *Lyar*, *Stealer*, *Con-*
zener ; onely he loved to go
fine, and *fare well* whatever
became of the poor soule ; and
for this he was in the Tor-
ments of hell. So of that young
man, he was much out of the
vices of other young men : he
was sober in his apparel, *mo-*
derate in his dyet, *modest* in his
looks and carriage to all ; yet
you hear what he sayes of him-
self, and for what.

Well, I must shortly put off
this *my Tabernacle*. *Gray hairs*
are here and there upon me, and
I know it, the whole *Almond-*
tree flourisheth, the *keepers* of
the house tremble, those that
look out of the *windows* grow
dim, and the dayes are come
wherein I have little pleasure
in them : yet, I say, yet, I de-
light to have my young men
think of this before I am dead,
and rotten. And

Dedictory.

And for those that are aged,
and governours of families, I
humbly beseech you, *in the
bowels of Christ* to press what
I have said now, and what is
presented in the ensuing book
to all yours, that they may be
wise in time, take warning,
come off from sinful nature,
and cleave to the way of God,
which you have briefly, but
savingly, laid down in that
other book of mine which I
call *milk for Babes*, exdounding
the chief principles of Religi-
on. Now that you may all do
this and do all of it, you shall
have the prayers of,

Sept. 15. Your loving Pastour to com-
1652. mand for your souls good.

Robert Abbot.



To all the Young-men of
my Parish, especially to
the late Companions of
William Rogers,
Apothecary, *Grace,*
Mercy, and Peace.

DEarly beloved Young men, that
this Sermon (in effect) was
preached by me, among you, you
know; and the occasion you know
too. When I preach't it, it came to
your eares, and it wrought some-
thing in some of your eyes, but I lit-
tle thought to have presented it to
your eyes again. Importunities from
abroad, and at home, have pressed
me to make this adventure. And
now it is come, to whom should it
come, but unto you? It is true,
my love to that dead young man,
made me willing to satisfie his desire:
and your desires to have it, have not
made me willing thus to send it unto
you. Yet your courses being the oc-
casion of it, and your welfare being
the end of it; you may justly chal-
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lenge

lence it, and shall not by me be robbed of your right: Who knowes whether God may leave a blessing behind ? I cannot be assured that, for the word of God handled in it, or for me the poor instrument that is used in it, ye will make much use of it for your good ; because (I fear) ye so often prefer an Ale-house before the house of God. It may be, ye had rather be without it, than have it ; because the sight of it, to you, will be a sting ; the sight of it to others, will be but a remembrancer to them, to call upon you still to forsake those courses which ye love. Yet herein have I hope, that you will love to see the picture of him being dead, whom ye loved and followed as your Doctor while he lived. If it be not drawn to life, my eyes, ears, and understanding much fail me ; besides, many witnesses will not fail to say, that all is true. I am sure, it is so for substance : and if it be coloured otherwise: then when at the first it was rudely drawn, it is for your sakes, that you may still see him the more perfectly, and know your own estate.

You have had (in your daies) many examples, teaching that there is no bargain to be had in a wicked way ;

way ; it is folly to lay out your silver, and not for bread. But to have two in one year, layes the axe to the root of the trees of the Wood, and preacheth, that except ye amend, ye shall likewise perish: Ye have seen two Apothecaries different in their course. The one so many waies looking home-ward, that he dyed miserably rich ; the other so lashing outward, that he dyed miserably poor. Both of sweet and mild natures, and of different waies in life : yet both of uncomfortable passages out of the world. The one having first the devil presenting himself unto him to be his Physitian : and next Christ sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him. The other, as if he would prevent Christ, condemning himself to hell for ever, and ever. The one (being very rich, and having no children) was pressed by me, while he was in peace, and before his last Will was settled, of his thousands to give but one hundred pounds, for the repairing of the Church, or other pious works. But if he were worth ten thousand (as he was) he would not give a penny, though I told him so by well ; that

So he was accounted of all about us some years before he dyed.

So may a good man have, by some distemper or over-powring temptation, to lash some sin for the example of others.

I mean an
uncomfort-
able death,
not judge-
ing his eter-
nal estate.

that is, twenty Marks to the poor, ten pounds to me, and some other petty Legacies. *If I were rich* I should be loath to pay so dear for such a denial, as he did in the end, full of horror to the last. The other (being very poor) was pressed by me again and again, *but to believe in Christ for salvation, and to be willing to receive him now*; But I could not (for ought I saw) prevail neither. The one had lived well, except his misery: the other had lived ill, and so in misery worse. I know you fear not the danger of the first example: for you are out of the way of being too rich. If you have enough to go like gallant Blades, it is all you desire: yet if you have not, your credit must be good till the quarter day, or the good market comes. But may you not fear the danger of the second? Him ye loved enough, his courtes ye love too well. The Ale-house must be your Chappel, Kitchen, Workhouse: the first draught is your prayer, the next your breakfast, and the last your work. Yet if ye had but a Priest that would prophecy of Wine and strong drink, and say, *Come let us fill our selves with Wine and strong drink, and we shall be as this day*, and so on.

to the Young Men.

abundant, he were the onely man, and you the onely people of the world. I know you think your selves very familiar with Christ, as if he would pass by those slips of youth, and imbrace you in the arms of his mercy upon the least call. But you forget that Christ hath now taken state upon him. He was an Infant crying in the Cratch, and then he was circumcised by wicked Priests, carried by an Ass into Jerusalem. He was a Preacher in *Israel*, and then he was pressed upon by all, and sought to be entangled by his enemies. He was a worker of miracles here, and then sick souls and bodies troubled him. He was under arrests and executions; and then Judas did kisse, Souldiers buffeted and spit upon him, and *Jews* and *Gentiles* killed him. But now the case is altered, his present state admits no such near approach. Will you say he is my sweet Saviour still? Go then and tell him so: say, Lord, I am idle, unprofitable, and luxurious, but thou art my sweet Saviour still. Say ye to your fathers and mothers, I am drunken, idle, wanton, rebellious, but ye are my father and mother still, and I expect your blessing, and your purse. Surely such proud and dis-

lute carriage shall a thousand times sooner please men on earth, than it shall please Christ in Heaven. He hath redeemed you that ye might serve him in righteousness and holiness all the dayes of your life. He hath bought you with a price, that ye might glorifie God in body and soul, and (by the grace of God) save your selves from the midst of this wicked generation wherein ye live.

Perhaps you may think your selves not to be so great, but that you may keep your fellowship in the salvation of Christ too. But they are not worthy of pittie who wilfully deceive their own souls : For in four cases your least sins prove damnable in the issue.

First, *if they be committed against your consciences.* Conscience is in Gods room to guard you, and if that be affronted, it is given to God, and so you build downward to hell.

Secondly, *if they be committed with pleasure and delight ;* there is no sin so small, which smells not unfavorably if it pleaseth. It pleased the man to gather sticks, and he dyed for it. It pleased Lots Wife to look back, and she turned into a pillar of Salt.

Thirdly, *if small sins dispose you to greater*

greater. For he that hath avoided the great Rocks, may be swallow'd up in the sand : and he that can keep out great Thieves, may have his house opened by a little Boy who creeps in at the window.

Lastly, *if the smallest sins have a progress, and go on.* A little ball of snow, rowled, is increased, and many drops make a flood. Can you say that you sin not when conscience checks, and faith do it not ? Or that you have not taken pleasure in what you have done ? Or that you have not been disposed by your hours of error, to scandalize others, and neglect God and his worship ? Or that your little sins have not multiplied so long, as that they may (for any thing you are sure to the contrary) become an Ocean to drown your souls in eternal horror ? What now is to be done, but that you see your wickedness, and amend all ? I am sure it would bring comfort to your friends, to see you in the way to Heaven. I am more sure it would bring glory to God, and honour to the Gospel, to have his creatures and the professors of it from your youth, to live in the obedience of faith. And I know assuredly too, that it shall add to my crown of rejoycing,

The Epistle

to see all, Christs Lambs, Babes, and Children to walk in that truth which is according to godlinesse. Up and be doing, and the God of heaven be with you ; There is no delay must have place now. It is enough (yea too much) that ye have spent the time past after the course of the wicked world. God hath held his peace, and not unsheathed his sword, and you have lived as if God were a favourer of sin. But hath he not now begun to strike ? Hath he not let you see that *there is no peace to the wicked* ? If ye yet go on, ye kick against the pricks. If ye come in with bleeding souls : behold your blessed Saviour hanged on the cross ; he bowed his head, as if he ment to kiss you ; he stretched out his arms as if meant to imbrace you ; and his blessed side was broached ; as if he meant that even you should drink his blood, to pacifie your souls against conscience of wrath, and his water to purifie your bodies and souls from the dominion of all uncleannesse. Will you yet neglect so great salvation ? My soul shall weep for you in secret. Yet that there may not be a cause, I hope that you will read this that I present unto you, and so make a stand. I hope you will

to the Young Men.

will pray to God that the cause may have access unto your hearts, and so make an entrance into the good way. And I hope that being entred, you will continue to the end; and then as Saint Paul of his *Thessalonians*, say I of you; *Now I live if ye stand fast in the Lord*. Even I, who have been often grieved by you, and have often prayed for you with groans and sighs, but now hope to be comforted in my bowels over you, upon your amendment; and ever after to continue.

Your Pastour rejoicing
in the conversion of
such sinners,

Robert Abbot.

THE



THE
YOUNG MANS
Warning-Piece.

OR,

A Sermon preached at the burial
of WILLIAM ROGERS
upon Prov. 4.19.

*The way of the wicked is as darknesse,
they know not at what they stumble.*

YE know my use. As *Laban* said
to *Jacob* in case of marriage, It
must not be so done in our place : so say
I ; it is not my custome on funeral
occasions, to wear out the time up-
on the dead. Though I grudge not
Dauids mournful Ditty at the death
of *Saul* ; nor *Jeremies* Lamentations
over *Jerusalem*, for the untimely
death of *Jeshab* ; nor the shewing of
Dorcas her Coats, given to the poor
Saints at her burial, (for ordinarily,
those that deserve no praise themselves,
love to give none to others :) yet *S. Au-
gustine* hath said it, that these solem-
nities are rather the comfort of the li-
ving

Gen. 29.26.

2 Sam. 1.19,
20, &c.

Acts 9.39.

*Magis vitio-
rum solatia
quam mortu-
orum subsi-
dia.*

ving, than the help of the dead; and I have been willing to follow this rule, in ordinary cases; yet now the case is altered. I have something to say to the person, before I speak to the Text. I am intreated, earnestly intreated, by the miserable young man who lies dead at our feet, to preach to all the young men of the Parish; especially to his wicked companions (*as he called them*) something at his burial, to warn them, by his example, to take a better course, *that they be not burned in Hell with him for ever and ever.*

This I cannot do, except I first tell you his example. Hear (therefore) that first, and God open your eyes to see the danger. I call him a miserable young man, *not in respect of the devouring judgement of God upon him for ever*: for we have nothing to say to that. What are we that we should sit in Gods chair? He did rise and fall to his own Master, whose judgements are alwayes just, often secret: and to Him we leave him, with fear and trembling, though not without some hope. For as he was in his general course a man of a sweet and pleasing temper, it beginning to grow proverbial, *That the Devil never abused a better nature*; And as he was observed

This young man is called miserable.

Not in respect of Gods judgement final.

For from him are many arguments of hope.

The Young Mans

Observed (so far as I know or have heard) *never to swear or curse*, in all his life, till one curse dropped from him in a distempred fit the night before he dyed: and alwayes to carry himself in words *inoffensively* to all; except only once to my self, and another who had strugled with him from time to time, to *pull him out of the snares of Satan*; for which yet he was wounded in soul in his sicknesse, and *asked forgivenesse*: So, for his worst part, how freely did he confess his sins? how earnest were his desires, *that he might live but a year, or a moneth, that he might manifest to the world the truth of his heart, in his promises to God, for amendment of life?* How carefull was he to warn his companions, or at least, to wish that they were by him, that he might warn them, that they might not be burned in the furnace of Hell, whither he said he was going: These things in him, give advantage in us, to some charitable hope, that it may be better with him in the issue, than God would let us see. Though God would not let us see one drop of peace to fall down upon him to his last gasp, was it not rather to bridle our presumption, and to make us to run from the stinking dens of sin, than to settle our judgements about

his final estate, which is far out of
 our reach? Though we could not see
 that he apprehended *Christ*, might he
 not be apprehended of *Christ Jesus*? Phil. 3. 12.
 Though we could not perceive that
 he knew *God* (to comfort) might he Gal. 3. 9.
 not be known of *God*? Therefore have
 nothing to do with Gods finall
 judgement upon him; it must be put
 over to the highest tribunal, to de-
 clare him miserable before the God
 of heaven.

Neither do I call miserable in re-
 spect of his *repute amongst men*. He was
 loved of all that knew him, hated of
 none, and desired of all that stood in
 need of his skil or practise. Ye know
 that he was an Apothecary and pra-
 ctised both Chirurgery and Physick.
 How succesful he was, where he
 would shew care and diligence, you
 know too. And as he had put himself
 to it to gain some skill by his
 own industry, and by conference
 and complying with the learned in
 that Science, and with all famous
 practitioners where he came: so was
 he mounted to the height of fame,
 sought to far and nigh was he. The
sober sought unto him, because of his
 sweet temper seasoned with succeffe-
 ful skill. The *loose* sought to him, be-
 cause of his prodigall and bibbing
 course.

Mar. 5. 26.

course. The *thrifty* sought unto him because of his gentle rates upon his care and cures. He would not suffer them to *spend all they had upon Physicians*. And the *covetous* sought unto him, because if something pleased them not, he would (for the most part) take nothing for what he did. He would confess, that he could by his practise get an hundred pounds a year, & spend an hundred pounds a year: yet he sold his own inheritance, and spent it; and did so exceed in lavishing, that he scarce left enough to defray the charges of his own burial. Some sought to him for one cause, some for another; so that as one was called for grace, he might be so called for place and practise, *Luke the beloved Physician*. Therefore he was not miserable in the eyes of men.

Col. 4. 14.

But in respect of his own feeling.

1 Pet. 3. 15.
This had a deep ground.

Yet I call him a miserable young man in respect of his own feeling and apprehension. To present this, I shall shew you the ground, and his opening of it. The ground of it was thus laid; He had been religiously trained in his childhood. Few youths with me would have given a better reason of the hope that is in them. He had also lived in a civil way, till he began to look out into the world for himself

himself. When he had some few
moneths been seasoned with the flar-
ries of his followers, and (alwaies
leading a batchelours life) being
sed to make up some of his con-
fections at an Ale-house fire ; the
re of the High Priests Hall was not
more baneful to Peter (save in the
sight of Peters present sin) than
his was to this poor Young mans
oul. First, delight in vain company
repre upon him, next drunkenness,
next neglect of Prayer, Word and
Sacraments ; and lastly a settled ob-
stinacy in these sinful and bewiching
courses. I, willing to perform the
duty of a shepheard, and friend,
timely fastened my eyes and heart
upon it. I went to him, and warned
him again and again. I told him
what fearfull work he made, in suffer-
ing the Wilde Boare to come in, to
lay waste his former Conscience. He
would still answer mildely, *Indeed I
will do otherwise.* I had so often
pressed him to amendment with so
little successe, that he grew weary of
it, and me. He utterly avoided my
company : if I had come in at one
door, he would have gone out at a-
nother. He hath many times profess-
ed, *that he could not abide to see me,
or be in my company : not because he
hated*

hated me (for he would do any thing for
me with all his heart) but because I
told him of his bad life, and he could
not amend yet.

In this state he stood one, or two
years or more. At last as one clo-
thed with the scales of a Leviathan
he kicked against the pricks, and
contrary to all admonitions (against
which custome in sin had now armed
him) he wilfully forsook the Church
together with Prayers, Word, Sacra-
ments. Thus he continued about
year and 3. quarters. In this space
(as I could slide into his company
or as he fell into mine) I admonished
him still, wished him to beware lest
the just sentence of God went not out
against him, that he should never see
Gods face in the congregation more: I
told him that he trusted his flatterers
and drunken companions more than
me, who loved his soul: and yet
withall, that I would proceed against
him by Articles and Presentments,
which would end in excommunica-
tion, which being Just and according
to Christs rule, was a forerunner of
Gods shutting him out of Heaven,
without his willing and hearty Re-
pentance. He answered mildely still,
that he would come to the Church, re-
ceive the Sacrament, and change his
course.

use. He gave me day, and day, and
 I fasted, and yet his place was empty.
 Upon some of the promised dayes of
 appearance, I sent secretly to his
 house, to call upon him to be as
 good as his word: he would make
 me idle excuse or other, and so
 all persisted. At the length, the
 Church Officers presented him for
 neglect of the Church, and Sa-
 crament, an whole year; Half a year
 after they presented him again, for
 neglect a year and a half. In this
 time I still told him what was done,
 which yet (said I) shall easily be
 taken off with an admonition, if you
 will penitently reform. He still milde-
 promised amendment. At last,
 cited he was to answer; and he
 knew that I had personally appeared
 against him to the Judge of the
 Consistory then in being, for I told
 him so, (as I remember;) and that it
 would not be so easie for him to get
 off without me. Here-upon he was
 more hearty (as I thought) to come
 to the house of God again, and he set
 his utmost day, and yet he failed. At
 my instance, and fearing the dread-
 ful sentence of excommunication,
 which now (after his many shifts)
 was thundering out upon him, he
 peremptorily set another day, which was
 the

The Feast
 of Christs
 Birth, 1635.

the Lords day seventh night after, and a Communion Day. Then he resolved to come to the Church, and penitently to receive the Sacrament, to give satisfaction to the Parish and Court, and in the meantime resolvedly to prepare himself.

The Lords day before this, in the morning, when (as he said) he was ready to come to the Church, *he was taken sick*; and betook himself to his bed. It was but as the fit of an Ague, which being over, he was the next morning in his old course again. About the middle of the week after the messenger of death came, and I heard of it. I forthwith addressed my self to him, came up into his chamber unawares, and said, *Oh, how often have you deceived God, have you deceived God, your own soul, and me! what is now to be done? I feare you will dye, and then what will become of you? I expect your excommunication, and then you will be cut off from the Church of God by Justice, which you have cut your self from by wantonnesse.* He answered, he had but a surfeit of cold: and if I would be pleased but to write to the Court, to suspend the sending forth of his excommunication till the Court day following, he would the next Lords day come to the

the Church, and receive the Sacrament, and then go up with our Certificate, and satisfy the Court. I did so, and prevailed: but his sickness, that Thursday, Friday, and Saturday distressed him without bail. It had emptied him of hope of life: and so hope of life had filled him with thoughts of this present guilt, and future judgement before that great God who is a consuming fire. Now therefore, you having the ground of his apprehension of his own misery, shall see how he opened it, and made it known both to me and others. There was too great a fire within to be smothered: it burned in his own soul, and lightened from his heart and lips, into the ears and hearts, of those friends that were about him.

One while he cries out of his sins, *I have been a fearful drunkard, poisoning in one draught after another, till one draught could not keep down another: and now I would be glad if I could take the least of Gods Creatures which I have abused. I have neglected my Patients, who have put their lives into my hands, and how many souls have I thus murdered? I have wilfully neglected Gods house, service, and worship, and now though I have purposed, God strikes me thus, before* the

And next
his own
apprehension
upon it.

Manifested
by many
fearful
speeches.

the day of my promise comes; because I am unworthy to come among Gods people again.

Another while he falls to wishing, O that I might burn along time in the fire, (pointing to the fire before him,) I might not burn in Hell! Oh that God would grant me to live but a year, or but a moneth, that the world might see with what an heart I have promised to God my amendment. Oh that God would try me a little! but I am unworthy.

Another while he pleyes his companions, praying that all may be warned by him to forsake their wicked wayes, lest they go to Hell as he must do. He forgets not his servant who was young. He calls him to him, tells him that he had been a wicked Master to him: but be warned by me. You have a friend that hath an Iron Furnace which burnes hot, a long time: but if you give yourself to my sins, you shall be burned in the furnace of Hell, an hotter furnace, millions of millions of ages. Therefore look to your self, and be warned by my (your Masters) example, who must be burned in Hell for ever.

Lastly, all his cries against sin (to his feeling) would not sufficiently set forth his estate, nor all his wishes

wishes, nor all his warning of others: but he comes to a plain judgement, and condemnation, and leaves nothing for after times, but execution. Hence again and again he doubles it; *I have had a little pleasure, and now I must go to the torments of Hell for ever.* And having sometimes (being pressed by others) prayed to God that he would forgive his sins, and have mercy upon him: he would adde, *but I know God will not do it, I must go to Hell for evermore.* Whatsoever came between whiles, this was the close, *I must be burned in Hell, I must to the furnace of Hell, millions of millions of ages.*

And plain
judgements
against him-
self.

Thus he fearfully wearyed out the most part of Saturday, both day and night. Early on the Lords day (that day appointed) I went to him again. I found him deeply mudded in horror and perplexity. I asked him then whether some great sin (not yet thought of) did not lye behind, to hinder the beams of Gods sweet grace from shining upon him? And because he was suspected of *whor- dom*, and using cruel means for the covering of it, I layed it before him, and asked him in the sight of God, and his own Conscience now, whether he were not guilty? He con-

stantly

stantly

stantly denyed it both to me, and three godly friends before, severally, and therefore I heartily believe him to be not guilty: especially he constantly professing it when his Conscience was most active and nimble. I then began again to offer unto him the comforts of the Gospel. I opened to him the promises of the largest size. I shewed him that God was delighted to save souls, and not to destroy them: and that his sweet promises were without exception of time, place, person, or sin, except that against the Holy Ghost, which I assured him, was not committed by him,

All this could not fasten (so far as I saw) I could hear nothing but *that it is too late, I must be burned in Hell*. Yet then was he willing that I should pray for him, (and therefore he was not without hope,) and I did. In which he was careful to go along with me many times with sighs. After this he was something quieter for a time, and I went to my Office in the Church, where I forgot not him, *that God would respit him the dayes of repentance, that he might perform the dayes of promise.*

When evening Sermon was done I went to him again: and when I had secluded the company, I pressed him

him with tears ; not to cast away that
 soul for which Christ dyed . shewing
 him that Christ rejected none that
 did not reject him. He answered ,
He had cast off Christ, and therefore he
must go to hell. But yet (said I) pray
 with me that *Christ* would come a-
 gain : there is yet an hour in the day ;
 and if *Christ* (God and Man) comes,
 he can and will assist you to do a
 great deal of work in a little time.
 He would not hear of that ; he turn-
 ed away , and said , he was unfit to
 pray. He often complained that for-
 mer counsels and Prayers might have
 done him good, but now it was too late ,
 as if that fearful saying had stuck in
 his soul , *Because I have called, and ye* Prov. i. 24,
refused , I have stretched out my hand, 25, 26, 27.
and no man regarded ; but have set at
nought all my counsel , and would none
of my reproof, I also will laugh at your
calamity, I will mock when your fear
commeth, as desolation, and destruction,
as a whirle-wind.

By this time he began to discover
 some idle distemper in his brain, for
 want of sleep : for this was now the
 fourth day and night (as I remem-
 ber) that he had taken no rest. And
 had not his reason been so vigorous,
 and his discourse so piercing , I
 should have thought want of sleep a

great cause of the whole combat. But when I consider his reason, his course, and life, contrary to knowledge and Conscience: doubtlesse what ever God hath done with his son (and we are bound to hope the best) this example is a warning-piece shew'd out by the God of Heaven, to warn all Young men with us, and to signifie that it is high time for them to leave off their riotous courses, lest a worse thing come unto them.

It is not bad enough to have the horrors and perplexities for sins and punishments? He was no swearer, no whoremonger, no thief, no scoffer at Religion, no perjured wretch, no wilful lyer, no proud and surly resister of good counsel and reproof, like too many other young men now a daies: yet when conscience is awaked, and he stands as a Judge on him, *Onely for drunkenness, neglect of mens bodies; neglect of Prayer, Word, and Sacrament, he passeth this heavy doom upon himself, I must be burned in the furnace of Hell millions of millions of ages; and at the last, in Idleneffe of thought and talk he ends his miserable life.*

This is your example which hath intreated me to lay before you, that ye may be warned by it to keep you from Hell. The living God preserve

it as a powerfull example to your Consciences, that it may work that good which this miserable young man wished. And that it may the more prevail, ye shall have a rule now, as well as an example, shewing the misery and horror of a wicked life from this proverbe.

The way of the wicked is as darresse, they know not at what they stumble. The Text
Prov. 4.19
1 Connected.
v. 1 & 12

Solomon had pressed in many words, (because all words were not enough) all Young men, *in his son*, to avoid the needlesse and vain society of wicked men; *Enter not into the path of the wicked, and go not into the way of evil men.* Art thou allured?

Avoid it. Is the way delightful? Verse 14.

Pass not by it. Doth thy way laye that way? *Turn from it.* Art thou call'd in whithersoever thou goest?

Pass away. This exhortation, being thus pressed with words, is further urged by reasons. First, from the persons and states of wicked men;

They sleep not except they have done mischief themselves, or made others Verse 16.

to do it, for how can they sleep when they eat the iron bred of wickedness, and the Sodom Wine of violence? Verse 17.

This breeds no sweet flegm to binde up the senses. Secondly, he urgeth it from the course of wicked men,

Verse 18.

which he sets down comparatively with the godly ; *The path of the just is as the shining light, that shineth more and more to the perfect day.* The descent of grace is from heaven , as the light shineth : the degrees of grace are not all attained unto at the first, but more , and more : but the prosperity of grace, where it is nourished by a godly life, is not to go out to the perfect day. Therefore it is excellent to be in society with the godly. But for the course of wicked men.

Verse 9.

2 Divided.

1. *It is as darknesse,* there is the danger of it.

2. *They know not at what they stumble,* there is the signe of it.

3 Expounded

In this course of wicked men there are two propositions, which I shall labour to open, and apply unto you.

Propos. 1.

First, *That the way of the wicked is darknesse.*

That ye may conceive this, I shall open unto you (thorow Gods help) four points.

1.
What the
way of the
wicked is.
Psalm 141.

1. What is the way of the wicked.

2. How it is darknesse ?

3. How it comes to be so ; and,

4. Why it is darknesse ?

1. The way of the wicked is the whole course of a wicked man, to death and Hell. David saith, *The way of the wicked*

wicked shall perish : that is, his thoughts, words, deeds wherein he pleaseth himself, till at last he sees and feels the empty vanity of them when the comfort of them leaves him, and he falls into Hell.

2. This of the wicked is darkness; ^{2.} by an absence of that first light which ^{How it is darknesse.} God gave to sinless, and obedient ^{Negatio lucis primitivæ.} man. Before man had sinned, he had the light of knowledge, the light of God, and the light of comfort. He could fully and fairly see what was fit for a creature, to keep him in perpetual communion and fellowship with God. He had the beames of Gods grace in him and about him, keeping out the darknesse of sin. He had sweet comfort in the enjoyment of God, and himself, and in the best possession & use of all the Creatures. But when he fell from the Principles of Life, the Lord and his Law, he quickly was over-whelmed with the darknesse of ignorance, the darkness of sin, and the darknesse of misery. Our blessed Saviour came to give light ^{Luke 1.19.} to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace : the light of knowledge, ^{John 9.39.} That they that see not, might see : the light of grace, that they that follow him, might not ^{John 8.12.} walk

3.

2 Tim 1.10.

John 3.19.

Eph.4.19.

Rom.1.31.

Ephes.5.30.

Esay 57.21.

Mat.8.12.

Pfal.69.

walk in darknesse, but have the light of life: And the light of comfort, that he might give beauty for ashes, the oyl of joy for mourning, and the garment of gladnesse for the spirit of heavinesse. All wicked men that miss this, that are in hunting with Esau, while this blessing is given, following the luxurious courses of the world in wickedness, while Christ brings life and immortality to light by the Gospel, to fall into darknesse, darknesse because they loved darknesse rather than light: therefore their cogitations are darkned through ignorance, their foolish hearts are full of darkness: they look to the earth, and behold darknesse and sorrow: they fall to the darkness of horror (for there is no peace to the wicked, saith my God) they go down to the place of darknesse, and the horrible pit shuts her mouth upon them. O woe unto them, they have rewarded evil unto their souls.

3. But how doth the wicked mans way become to be darknesse? As outward darkness doth grow upon men three ways, so doth this. First naturally, by some defect in naturall generation. So there being a natural defect now in mans propagation, through sin he brings forth blinde Whelps.

Whelps. Though more or lesse, for natural excellency man be not born blinde : yet for moral rectitude to improve his understanding to the best advantage for his happiness in Gods way, *he is darkness*. Secondly, *astu-* Ephes. 5.8.
ally, by too much gazing on the excellencing sensibles of the world, or by too much heat or cold, which check or chil the spirits. So when wicked men do too much gaze upon the deceitful glories and pleasures of the world, when they are cold in Religion or religious duties, and do hotly pursue the pleasing vanities of this life, they become clouded in the thick smoak of darkness. This blinded that *rich fool* from securing his soul : and *Zacheus* before his conversion from going the right way to Luke 12.
 heaven. For they *that will be rich* Luke 19.2.
 fall into temptations, and snares, and 1 Tim. 6.9.
 into many foolish and hurtfull lusts which drown men in perdition and destruction. Thirdly, *penalty*, when it is inflicted as punishment : as when *Zedechias* his eyes were pulled out as a just punishment upon his wicked life ; so when God sees the courses of men to be foul and detestable, contrary to the light of the word, & check of Conscience, which he hath given them ; then God justly

Ephes. 6. 10.

1 John 2. 11.

4.
Why the
ways of
the wicked
are dark-
nesse.

*Tenebrae a
tenendo.*

Exod. 10.

ly *shuts their eyes, stops their ears, and*
takes away the key of knowledge
and so *they are in darknesse, walk in*
darknesse, and know not whither they
go, because that darknesse hath blinded
their eyes.

Now if you would know *why the*
ways of the wicked are said to be
as darknesse? The grounds of this
speech may be such as these: First
their sights are hindered from seeing
the right way to Heaven. They
grope at noon day, running head-
long in their own courses all the life
long day, and at what time the night
of death, or the sun-set of sickness
comes, and they begin to recollect
themselves, saying, where am I now?
Is this the way to Heaven? Then
they see what they did not see, and
the whirlwind and tempest takes
them, and they are carried whither
they would not Secondly, *their*
footsteps are troubled from going
about the works of God. As the
Egyptians choaked in their palpable
darknesse, saw not what they did
or what to do: so when this darknesse
is come upon the wicked man, Job
12. 35. *He that walketh in darknesse*
knoweth not whither he goeth. Here
he goes and meets with a block
there he turns and meets with a
bush.

bush : and after a thousand calls of
 God to do this, that, and the other
 duty of Repentance, faith and holi-
 nesse, he is so inwrapped in darkness,
 that many things are gone about, and
 few things are done : those few that
 are done, are not done as they
 ought. 3. They are *drawn on to*
many a fall, even to the ruine of
 bodies and souls. As men in dark-
 nesse (if they will be doing) stumble
 and fall : so wicked men in this estate
 tumble into a thousand pitfalls. Here
 they fall into pride and niggardize,
 there into pride and luxury, on this
 hand into covetousness, on that hand
 into prodigality ; here lyes the drun-
 kard, there the lyar ; here lyes the
 worldly old man, there the regard-
 less young man. Lord, how do they
 fall in darknesse, till they are *turned*
back into perpetual rebellion, till they
 fall and rise no more ? Fourthly, they
 are *smitten with fears and terrors*, when
 they will give leisure to Conscience
 to work. They are *taken with fear*
where no fear is. As men in a dark
 night being awaked by fearfull me-
 lancholy, sight of sin, or lash of Con-
 science, do think every bush a
 Thiefe, every gale of winde, the
 moving of Satan, or the wagging of
 every lease a summons to the Devils
 approach

*Vivunt aliud
 agendo, nihil
 agendo, aliter
 agendo.*

3.
*νύξ, a
 νύξωα.
 Nox a no-
 cendo.*

Jer.8.4,5.

Psalms 14.

approach : so is it with wicked men in this darkness. Fifthly, *their shame is taken from them*. They are fool hardy and confident in the dark, because no eye sees them. It is said of the *Ass*, that being pursued by the Wolf, he puts his head into a bush, that he may not see into a bush ; as if, because he sees not the Wolfe, therefore the Wolf sees not him. So is it with wicked men, they put their heads into a dark corner of sin and ignorance, and then, as if he that pierced through the dark cloud could not see, they go on without fear, wit, or shame. They lay their iniquities on their skirts, and declare their sins as Sodom, they bide them not : as if they hurted not them, nor would bring shame at the latter end.

Lament. i.
Esay 3.9.

*Appli-
cation.*

1 John 2.13.

Thus have I planed the way in opening this part of the Proverb : *Now I write unto you young men, that you may overcome that evil one. Suffer therefore first a word of conviction, and next a word of exhortation.*

Hence wicked men are convinced of their miserable estate.

Ye may be convinced hence of two things.

1. First, concerning a wicked mans estate, that he is in a miserable case, whatsoever he thinks of himself. If thou wert shut up in a dark prison,

prison, any where thou couldst not have fellowship with light, wouldst thou not think thy self in a wofull plight? Much more art thou thus, if thou be in the darknesse of ignorance, sin and misery.

You will say, I see no such matter. If I am in misery, I see it not. It may be so, and yet your misery is not the lesse. As Christ said, *Because ye say ye see, therefore your sin remaineth*: so say I, because you see not, therefore your danger is the greater. If in a desperate disease a man say he is well, its a certain signe death is coming on apace: so is it a signe that misery lies at the door (though you have thut it out awhile) because ye say ye see it not.

Object.

Though they see it not.

Sol.

John 5.41.

Put case it be so (say you) yet you feel no hurt by it for the present. Ye go on in sin, and thrive, and are merry, and what evill can come? Take heed; while a man is lusty and strong, a man can endure hot and cold, night and day, and never shrink; but when he is down by age, sicknesse, surfet, or the like, then every blast pierceth through: so while you are in health and prosperity, you are like a Church-Wardens Bill, *which answereth all is well, when too many things are amisse*: but when

Object.

And though they feel it not.

Sol.

Object.

Potentia est
dispositio
rei ad actum.

Potentia na-
turalis vi
principii in-
terni.

2.
Potentia obe-
dientialis,
vi principii
externi.

John 2.

Acts 26.18.

when sickness & death comes, down
you sink with shame and horror, like
the fishes of *Jordan*, which fall into
the dead Sea, and are no more alive.

Yea, but you are not in this dark
state; you hear the Word and un-
derstand it, and have a power to
understand more: therefore cer-
tainly you shall not be darknesse for-
ever; for a power doth dispose you to
the act and exercise which shall follow.
Be not deceived. For though it be
true of a natural power, which comes
into act by the power of some in-
ward principle, that if you have such
a power, it shall be brought into act,
more or lesse, according to the pow-
er, as when Grapes have a power to
drop Wine, and Apples Cyder, and
so if as men, you have a power to
reason, it is more or lesse shewed by
discourse, either by inward concep-
tions or outward expressions: yet
is it not true of an obediential power,
which, is drawn out by a power from
without; as when the waters of *E-*
gypt are turned into blood, and the
water at the marriage of *Cana* was
turned into wine: and so, though
you have a natural power to know
(according to your measure) and so
to be acquit of humane darknesse, yet
amidst your hearing and understand-
nesse

ing; you must be turned from darknesse to light, and from the power of Satan to God, that you may receive forgiveness of finnes, and inheritance amongst them that are sanctified by faith in Christ. If therefore you would be freed from this darknesse, you must depend upon God (whom you cannot command at pleasure) to give the increase, and to acquit you from this misery.

Secondly, ye may be convinced hence, not to think it strange to see poor sinners to do that, of which they are afterwards ashamed. The Adulter-er watcheth for his twilight: the Drunkard seeketh his close corners to couzen his soul and pursue his sin: the Lyar desires his say nothing: and all Luxuriants hunt out their coverts and thickets: and when they are rowzed by the Justice of God and man, they cannot indure the light, having such evil deeds; for they are ashamed and confounded. Do not wonder at all this, and much more in this kinde; because what they wrought, was done in darknesse, and now it is brought to light.

But why should I think darknesse to be the cause of their shame, seeing many of them have a great deal of knowledge? It is true in truth, un-

2.
Therefore think it not strange to see the wicked do shameful things.

Obj.

Though they do think their darknesse not the cause of their shame because they know much.

of

*Surgunt in-
docti, & ra-
piunt calum,
& cum do-
ctrinis tra-
dimur in i-
mum.*

Esay 66.2.

2.
Therefore
be exhorted
to avoid the
wayes of
wicked men

Apoc.16.15.

godly men may gain a great measure of knowing knowledge : *Judas* preached for Christ ; and *Julian* writ for him, yea, unlearned men, whose care is to feel divinity beating in the pulse of their hearts and lives, above the flowing of it in their brains, may take Heaven by violence, while the more learned (carefull to know and careless to do) may be thrust into hell. But let them gain what knowledge they can, the understanding singly taken is not that which God most delighteth in, to keep them from shame by it, but *he dwells in a contrite and broken heart*, to keep them from the power of sin, and horror of shame.

2. Be now exhorted to avoid the waies of wicked men, which will bring you to such sins as darknesse breeds, and darknesse feeds. Ye shall one day find that this darknesse breeds carelessnesse ; sinful delight, fear, and doubting. In darknesse men are careless of their goings and doings : So, while ye are in the wicked way, ye are careless of your duties to God and man : and ye regard not *though ye walk naked* (without the garments of faith in Christ, and the obedience of faith) and your shame lyes open. In darknesse sinful

delights

delights are most welcome : when drundards were most modest, and ashamed of the noon-day, the Apostle saith, *they that are drunk are drunk in the night* : And Job saith, that the Adulterer hunteth for the twilight, and flattereth himself, that God cannot pierce thorow the dark cloud. So, while ye are in this black way, ye freely drink of this cup of the pleasures of sin, even to the dregs. In darknesse, they especially that are apprehensive are *full of fears*, whether they shall receive hurt, full of *doubting* whether they are, and do, right or wrong. So while ye are in this pitchy way, in the midst of laughter your heart is heavy : ye sometimes fear the hurt ye may suffer ; what if I be sick ? what if I dye ? what if divine Justice seaze upon me ? what shall become of me then ? Ye sometimes doubt whether that be the way to Heaven or Hell, wherein ye walk, If it be the way to Heaven, which of the Saints of God have gone before me in it thither ? If the way to Hell, why do I walk in it still ? Besides, ye shall one day find that this darkness feeds and nourisheth sin. For as men in darknesse, being set upon a course, will be resolute to do it still : So

D

while

1 Thes. 5.

Luke 19. 41,
42.

O'j.

Sol.

To your
hurt,
though you
think it
will do you
little or no
hurt.

Exod. 10. 24.

while ye are in this way, ye will be
fatted in obstinacy against God, and
in resolution to do what ye list.
This Christ lamented in *Ierusalem*,
Oh if thou hadst known in this thy day
the things that belong to thy peace! but
now they are hid from thine eyes. This
you may also lament in your selves
(if you could) with tears of blood.
Perhaps you may think that all this
will do you little hurt. But God
open your eyes in time that you may
see to your amendment, that it will
bring you to the darknesse of Hell,
where ye shall finde horrör without
the least comfort, & torment without
the least ease. None of the plagues
of Egypt were so afflictive to *Pha-
roah*, as darknesse was. This extorted
from him this speech, which was not
heard before, *Go you and your children*
and serve the Lord. How much more
will ye be pressed with the darknesse
of Hell, which is the proper place
of torment! This makes these poor
dark creatures, before they come
there, to cry out, I shall be burned
in Hell for ever and ever, what shall
I do, what shall I do?

If therefore there be any fear of
God before your eyes, if any bow-
els of compassion to your miserable
body, and souls, avoid these hellish
waies

waies of wicked men while ye are young : Suppose that Jesus Christ, & Satan, stood before God to plead for you. Christ could say, Behold blessed Father , I have taken their nature upon me, I have done, and died for them, I have presented thee with a full satisfaction, and have offered to them this great grace to hear my Gospel, and believe it : yea, I have been assistant to the ministry of the Church to convince them of their wicked courses, to move them to come to me, to assure them, that I and mine are all theirs, if they repent and believe the Gospel, yet have they not honoured me by faith and love. But Satan pleads, Behold, thou great God of Heaven and Earth, I never took their nature upon me, yet they love me & my courses better then themselves. I never did any thing for their good, but for their snare and ruine, yet they cleave to me and my works of darknesse, my pleasures, deceitful pleasures of sin for a season, more than to thee and thy Word. I never died for them, yet they live and die in my cause and quarrel, drinking, dicing, drabbing, night and day : revelling with thy good creatures, reviling of thy

vertuous servants, and resolving still to do as they have done. I never offered them grace, but sin, and they have resisted and spurned at that, and accepted this with greedinesse. All this and more, may truly be said by that Lion of the Tribe of *Judah*, and that roaring Lion that seeketh whom he may devour. Set your selves to present such a plea to your souls, and think whether the Devil hath not powerful reasons to move that God, who is a consuming fire, to deliver you up to his hands, so long as you are in darknesse. What an Hell will this be to you before you come to Hell, if you repent not, and forsake not your sins? Will ye not think of to day, while it is called to day? Will ye still go on in the wayes of sin, though ye cannot prosper? God forbid, the safety of your souls forbids it; your Covenant of the Gospel forbids it; and all the mercies wherewith the Lord hath renewed you from your youth up hitherto.

Ye may think your selves safe enough, and that all your dark and riotous courses shall end in a sunshine of glory and happinesse: but (alas) in your way there lye many things at which ye may stumble, and

so tumble into the pit of hell un-
awares, which is the next consider-
able proposition in this Proverb, to
wit;

*That wicked men know not at what Propos.
they stumble.*

Do ye desire to gain to your souls
from this?

Then weigh with me these three
particulars :

First, what it is to stumble?

Secondly, whereat they stumble?
and,

Thirdly, That they do stumble,
because they know not at what.

To stumble is to take an argument What it is
of offence at something, to make to stumble.
them fall still into the waies of

wickednesse. As when the Jewes
took these arguments against Christ
to conclude against faith in him, *He
is a man gluttonous, a wine bibber, a
friend of Publicans and sinners : We
say well that thou art a Samaritan and* Matth. 11.
19.

hast a Devil. And when the Jewes John 8. 48.
Acts 6. 11, 13.
took these arguments against Stephen,
*We have heard him speak blasphemous
words against Moses, against God,
against this holy place, and the Law.*
And when the Corinthians raised this
foundation against Paul, *This fellow
perswadeth men to worship God contrary* Acts 18. 13.
Acts 24. 5.
to the Law : and Tertullus in a flanting

speech before Fœlix, we have found his man a very pestilence, a mover of sedition among all the Jews in all the world. These are arguments of offence to make them that do receive them still to fall into sin, new sins, old sins, all sins.

2. But *whereat* ordinarily do wicked men stumble? Ordinarily at six sorts of things, when they would flatter themselves in their waies of darkness. Either, ignorance; or presumption; or, despaire; or the world; or scandal, or, the peaceable end of sinners, and the contrary of those that have lived more strictly.

1. They stumble at ignorance on both hands. Sometimes they stumble at the ignorance of sin, and so they fall to sin, and care not, fear not. When *Iosiah* knew not sin, his sweet nature stumbled with the times: but when he heard the Law of God read, he rent his clothes and melted to the very heart. When *Saul* lived a Pharisee, the death of *Stephen* was nothing, it could be swallowed up upon a full stomach: but when the Law came and shewed him what sin was, when he saw sin revive, to prick, wound and kill, then he mourned under his captivity. Sometimes they stumble at the ignorance of Repen-

rance:

tance : They are like *Nicodemus*, John 3.5 who cannot hear of a new life, but he dreams of *entering his mothers wombe* again : and like *Peters* hearers, who when they sinned knew not *what they did*; and when they were pricked at the heart for sin, knew not what to do, *Men and brethren, what shall we do to be saved?* Acts 2.

2. They stumble at *presumption*, that God will at any time accept of them upon any terms : Therefore, at *what time soever*, saith one : God *desireth not the death of a sinner*, saith another : Christ saith, *Come unto me*, saith a third : God *wils that all men should be saved*, saith a fourth : Every presumptuous wretch layeth some sure foundation (which might bee sound and sweet to a true penitent) which yet will not serve his turn when he is to try the strength of it, no more then *Sampsons* green Cords could binde him, or a Rope of Sand can pull down an impregnable Castle.

3. They stumble at *despair*, and at that on both sides too. Sometimes they despair of their owne strength. Alas all the wayes of virtue, grace, and glory are too hard for me. I must lie down in shame, confusion, and sorrow, but not move

At despair
of their own
strength.

John 6.65,
66,67.

2.
Of Gods
strength.

At the
world.

Matth. 13.

Matth. 22.
Luke 12.

a foot to heaven. When Christ preached that no man could come to him, except it were given him of his Father; many of his Disciples went back, and walked no more with him: in so much as Christ complained to the twelve, *Will ye also forsake me?* If Christ be such a manner of person, that access to him is so hard, so much above our power, that we must be beholding to a Father whom we are not acquainted with, then farewell Christ, welcome world who art more familiar. Sometimes again they despair of Gods strength and mercy for them. Christ cannot save them, God will not save them. Let strength and mercy be what it will on high, it is too high for them. What is that to me? I am the worst of unworthy sinners. This cast out Cain, hanged Judas, damned both, and any ether that delight in such a downfal.

4. They stumble at the world of honour, pleasure, profit. The stony hearers stumbled at the care-cloth, the thorns of cares for worldly pelf. The unworthy Guests stumbled at the new bought purchases of Farms and Oxen; and so much, as at the new married Wife, *I cannot come.* The rich wordling at the new Barns, and store for many dayes. His soul did
fo

So alwayes live in them, that he thought he should alwayes live with them. Thus they stumbled and fell. The huge block of the world was too great for them to leap over into heaven, and therefore down they fall, and break their necks into the waies of sin.

5. They stumble at scandal, and at

At scandal.

that they trip dangerously on both hands. Sometimes they are loath to offend their *wicked companions*; what? shall I forsake them, scandalize them, go without them, (though) in a better way, make them

Being loath to offend their wicked companions.

that are my friends my foes, to neglect and scoffe at me? This made *Nicodemus* come to Christ by night. John 3.1

This made many of the chief Rulers believe in him, but they confessed him not, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God. John 12.42, 43.

Sometimes again they take offence at the lives of those that seem to be more godly than themselves, and are so (at least) by profession. Indeed, these

And being offended at the lives of professors.

should be very careful to adorn the doctrine of our Lord *Iesus Christ*: and therefore many excellent exhortations are spent upon them, in the most sure Word of God. Sometimes are called upon to behave themselves Tit. 2

1 Thes. 4. 12.

1 Cor. 10. 32.

selves wisely to them that are without : Sometimes to walk honestly towards them that are without : Sometimes, to give no offence neither to Jew, Grecian, nor Church of God : yet are they not so careful in the works of holinesse, righteousness, and sobriety, as they ought. This is soon espied by wicked men, and so made an argument to stumble at.

Which they easily espy though they are in darknesse.

James 1.
From a light not from without but from within.

James 3.

At the peaceable end of sinners.

You will say, they are in darknesse, how can they spie such a hole in the coat of him that is better than themselves ? He tell you : when men see a thing that may further them in the way to Heaven, they do receive it inward by the meanes of the Spirit, and the sweet beames of grace which shine about them ; *For every good gift comes from the Father of lights : but when they see any thing that helps them onward to Hell, they have a power of seeing from within. As a Cat sees in a dark night by syring the aire to her selfe, and for her own uses : so wicked men being set on fire of Hell, can in their darkest state easily kindle a light for their own uses to finde fodder for their souls in their way to Hel-ward.*

They stumble, Lastly, at the peaceable end of sinners. Truly they died like Lambs, There are no bands in their

beit death : just like the good Thief upon the Crosse, which with quiet and sweet reaches after grace and glory, breathed out his soul to God, notwithstanding all the wickednesse of his fore-past life : whereas many of those who have lived better, have died with little rest, and no comfort. Hence they stumble thick and threefold, and make no question to die no worse then they though they do as bad.

And the troubled deaths of the godly.

Thus they stumble and stumble ; and the cause or the signe of all , is this in the Proverb, *They know not at what they stumble.* As for sin, they do not know who they themselves are that sin. They are the Creatures of God who hath blessed them a thousand wayes, and therefore they should live to the honour of him, and not as if the Devil had made them. They do not know whom they sin against. It is against an infinite God, who is an infinite good, and therefore the least guilt will not so easily be taken off as they dream. Can much Niter and much Sope do it? *Can thousands of Rams, and ten thousand Rivers of Oyl?* Sin against a private man, and it is a trespass or battery ; sin against a King, it is sedition or treason ; but sin against God,

3. They stumble they know not at what.

1. They know not who they are that sin.

2. Whom they sin against.

Micah.6.

1 John 1.

Rom. 3.

2 Cor. 5.

3.

What sin
will work.

God, and no name can cleanse it but the blood of the Lamb, which brings to us the righteousness of God, which is of infinite worth.

They do not know what sin will work. It is the wilde Bore of the Wood that layes waste the Vine of our souls: it wounded the Conscience, defaceth the Image of God, and writes upon us Satans Image and superscription: it brings fear, pit, and snare upon the inhabitants of the earth, and at the last the vengeance of eternal fire. All this and much more, about sin, these poor wretches do not know, and hence they stumble upon sin, and ruine.

2.

They know
not.

As for *Repentance*, they know neither the necessity, work, or worth of it.

1.

The necessity of
repentance,
Luke 13.

Do they present this to their souls, *that except they repent they shall perish?* Yes that they do, and therefore they will repent hereafter. Yea, but are they not deceived in the work of it?

2.

Nor the
work of it.

Do they not think it to be the work of an hour, when the whole life of a man were but enough for us to walk in that way? Do they not think it to be nothing but a conviction for sin, a sorrow for sin, and a crying God mercy? Do they know that

that it impliyes sorrow for sin seen, purpose to forsake sin sorrowed for, and to return unto God? Or know they that it is accompanied (if it be saving) with an holy course in godlinesse and righteousness? No such matter. It is so slenderly looked after: and so poorly prized by them, that they take it up as old shooes, when they have none else to wear when they have not a day to live, and an hour to spend in sin, then they will repent, what ever come of it. Thus these miserable wretches, when they have built a Castle of their own Repentance, not Gods, do stumble at they know not what.

3.
Nor the worth of it.

Now, for presumption (wo is them) whatsoever they dream of Mountains of mercy, *They know not the power of Gods wrath.* They think him to be made up of nothing but mercy, and that he should do them wrong, if they should not have it: They see the light of his countenance so long in their health and prosperity, that they presume he cannot bend his brows, and turn his back in after dayes. Do they remember that after God had made the world, his first act was an act of Justice upon lapsed Angels, who though they were in Heaven, were cast down into hell,

4.
They know not the power of Gods wrath. Psal. 91.

In the works of this justice.

2 Pet. 2. 4.

Gen. 4.
Gen. 6. 5.
& 8. 21.

Gen. 19.
Ezek. 16.

Heb. 9.
Rom. 8. 3.
2 Cor. 5. 21.

Rom. 11.

Deut. 22.
41, 42.
2 Pet. 3.

hell, and delivered into the chains of darkness, to be reserved unto judgement? Have they forgotten that his next work was a work of justice upon Adam in Paradise; and the third that we read, of a work of justice upon Cain for committing murder but once? Have they not read that God drowned the first world, first for imaginations? Or that he burned with fire and brimstone Sodom and her wicked sisters, for pride, fulnesse of bread, abundance of idlenesse, which hatched plenty of lust? Is the Justice of God upon the world clean gone out of minde, when his Church was in a Corner, and but a little flock? Or will they not see the justice of God upon Christ, Our surety, in the similitude of sinful flesh; that he did not escape it, being made sin for us, (that is, by being a sacrifice for sin) that we might be the righteousness of God in him? They have forgotten all prints of Justice, that they may put far from them the evil day, & sin without fear. But that God that is a God of mercy, for the vessels of mercy, is for those who by willful sins make themselves the vessels of wrath, a consuming fire: yea, and when his hand takes hold of judgement, he will make his sword drunk with blood.

Then

Then shall they know what now they willingly know not, that he that bleſſeth himſelf in his heart, ſaying, I ſhall have peace though I wa'k in the imagination of my heart, to add drunkenneſſe to thirſt, the Lord will not be merciful unto him.

Deut. 29.
19, 20

Do they ſtumble at deſpair of their own ſtrength? It is at they know not what ſtill. For do they not ſhew great ſtrength in ſin? Why then will they not try what they can do in vertue? Hath not Chriſt promiſed his aſſiſtance in the Word of God, and Sacraments? Why will they neglect Chriſts hand, which is put under to help? Why will they not be ſtrong in the Lord, and in the power of his might, that they may be able to do all things through him that helpeth them?

4.
They know not what they can do in good becauſe they try not.
Eſay 59. 29.
1 Cor. 11. 24, 25.
Tit. 3. 5.
Epheſ. 6.
Phil. 4. 13.

Will they more impotently ſtumble at the deſpair of Gods mercy? Surely they ſtumble at they know not what. For God is good unto wicked men, much more to thoſe that truly repent. Doth not his Sun and rain bleſſe obdurate ſinners? much more hath he the bleſſing of peace for thoſe that tremble at his word, and are weary and heavy laden with their ſins. For will they forget how willingly God reaſoneth with the rebellious

5.
They know not what is the power of Gods mercy.
Si peccantibus, multo magis penitentibus.
Eſay 66.
Matth. 11.
To imbrace penitents.
Eſay 1.

Mic. 7. 18.

Esay 7. 20.

Esay 28. 21.

Opus iustitie est opus alienum.

Acts 2.

They know
not how
weak all the
world is if
it were on
their side.
1 Cor. 7.

Eccl. 11.

bellious *Jews*, and promiseth that upon repentance he will make their *twice dypt scarlet sins as white as wooll*. Or do they not regard that God tell them that *mercy pleaseth him* If he come in a work of justice, *he shaves with a Rasor that is hired* (as if he had no instrument of his own to execute wrath:) but if he comes in a work of mercy, it is his own work, his proper work. But they forget this, as if Christs blood did not triumph over all the finnes of penitents, even to the bathing of them that turn to him, who shed it by murther: this they forgot and so do stumble at headlong despair.

Do they stumble at the *world*? Alas, they know not at what. What is all the world if we could graspe it into an handful? It flattereth while it smileth, and the glory of it passeth away. Have we the confluence of all the worlds goods? They cannot keep off a thousand miseries; Gowts, Consumption, Fevers, Stone, Strangury, death are the portions of this worlds wantons. And when that goes from us, or we from that, it gives a bitter farewell to the lovers of it, *Though a man live many dayes, yet let him remember the days of darkness*, which will come first or last, and then

then farewell profit and pleasure, farewell honor: the white stick must be broken, worldly comforts must vanish, and if ye have not built your nest in the Rock Christ, *the wind will take you*, the world will spew you out, and whither then? Esay 41.16.

Do they stumble at the offence of *their companions*? It is at they know not what still. Call for them all whom you are loth now to offend in pleasing God, and what can they do? *As the winter brooks they passe away*, saith Job. Are they touched for sin? They will be glad to be rid 7. They know not how little their companions can do for them.

of them: *away from me ye wicked, I will keep the Commandements of my God*. Doth the wrath of God come? Psal. 119.

They can say, alas my brother, alas James 1. his glory; but as *the wrath of man cannot accomplish the righteousness of God*;

so nor the power of man can stand (with comfort) against the wrath of God. Doth poverty come *as an armed man*? Psal. 6.

A wordly friend will help once, a godly friend will help twice, but daily to hang upon the pockers, and purse strings of others, is like a curst wife, a continual dropping; Prov. 6.

away with such a like fellow from off the earth, the land is not able to bear such a loathsome guest. Doth death come *with his*

E

Iron

Iron Law, You must go and make your bed in darknesse, where they must say to corruption, thou art my mother; to the Worm, thou art my brother and sister? Where are their companions now? One stands by and weeps, but cannot help: another would come, but fears the flashes of reproof for godlesse courses: but let them all come, can they deliver their bodies from the grave, and their souls from the hand of hell? The redemption of a soul cost more then so: they must let that alone for ever. What matters it then to offend such, so they may please God?

Psal. 49.

8.
They know
not that the
fals of
Christians
is because
they are
not Christi-
ans e-
nough.

Do they now stumble at the *lapses* and *fals* of those that seem better then themselves? Is it not still at they know not what? If a Christian sin, it is not because he is a Christian, but because he is a Christian no more: it is not the profession, but the person that is in all the fault. He that is a good Christian should answer like that blessed Martyr, who when he was asked what was his name? he answered, *Christian*: what was his Countrey, he answered *Christian*: what were his hopes, thoughts, words, and deeds? He answered, *Christian*. He was a Christian all over: and if it be otherwise, Christi-
anity

anity must not be blamed, but sin in him, and Sathan out of him, that put on that fair hood to cover their deformity. Besides, sin shall condemn them, not justify the wicked stumbler. They shall go to Hell for that without repentance: the wicked shall not go to Heaven for being worse, because they are bad.

And what do they stumble at now?

Is it at the peaceable end of sinners? It is still at they know not what. For it is not even true that wicked men finde such a calm when death approacheth: sometimes Hell fire flasheth upon them then: sometimes they miserably cry out, *I am damned, I am damned, I must to Hell*: and when it is true, God, Satan, and themselves have a hand in it, God justly seals them up to hardnesse of heart, and then like the Leviathan, they laugh at the Spear. Satan covers their sins, and locks in their thoughts to dream of golden Mountains. He labours to make their life and death to be an heaven here, that he may the more serve their turn, but he more cunningly brings them to Hell hereafter. *Themselves* have accustomed themselves to sin, and custome in sin takes away the sense of sinning; and so like Nabal,

9.

They know not that a sinners end is not alwayes peaceable.

And when it is.

Durities hominis peccatum obduratio judicium Dei.

It yields no comfort.

Consuetudo peccandi tollit sensum peccati.
1 Sam. 25.

And yet the
unquiet end
of the godly
may.
Esay 6.

their heart dies like a stone. And put
case, that Gods good people be dis-
quieted when death appeareth; they
draw near to God, and see them-
selves abominable as *Esau*. They
have a circumfised heart, and so are
tender at the least touch, which
Satan perceiving, he drives it home
with all his rage, and skill, to slan-
der his godly course, because his
time is but short.

Thus now ye have the whole Pro-
verb, which sets forth a rule to your
miserable example, to shew the
miserable estate of those that are,
and walk, and stand, and sit, in the
dark wayes of sin and wickednesse.

Applic.
Therefore
let this
p^ro^verb
sink into
your hearts.
Deut. 32.2.

What shall I say to you Young
men? O that I could speak to your
hearts so powerfully that ye may be
rowzed from lying under the domi-
nion of sin any longer! *Oh that my
Doctrine might drop as the rain, and
my speech might distil as the dew, as
the small rain upon the tender herb, and
as the showers upon the grasse!* Ye
have heard the woe, woe, woe, to
wicked men. Sometimes this keeps
them off from vertue and grace, and
sometimes that. Here they stumble,
and there they stumble, before, be-
hinde, on this side, and on that, and
at last tumble into despair, and Hell
for

Warning-Piece.

57

for evermore. Francis Spira stumbled thus, when he cryed out, *I would fain be in Hell, to try the worst that God can do.* And that outlandish wretch thus, who *would have given all to his soul, not to forsake him: but when nothing would do but he must dye, he commended his soul to the devil to be carried into everlasting torments.* And that English wretch thus, *I give my goods to the King whom I have crowned; my body to the earth, and my soul to the Devil.* And that other wretch (not worthy of a name) thus. *My soul I bequeath to the Devil who owns it; my Wife to the Devil who drew me to my ungodly life; and my Chaplain to the Devil who flattered me in it.* But (dear young men) do ye Lay hold of eternal life; and pull your selves (by the mighty power of God) into that way. Use no arguments to pull you into, or keep your selves in the way of sin. Quit your selves like men, and the God of Heaven stand by you for your help and succour. Now is the accepted time, now is the hour of salvation. God hath shot a warning ^{2 Cor. 6.} piece from Heaven, stand not out, but vail to him, before he shoot the vollies of his vengeance against you irrecoverably.

Many have thus stumbled.

But do not you young men stumble thus.

E 3

Ye

Consider
your mo-
tives to
look about
you.

Your age is
most unset-
tled.

Ye have *many motives* to make you look about you now for grace and glory. First, *your age is a most unsettled age*, pestered with many lusts of youth, which drop by drop, may fall upon you, till you are suddenly over head and ears: That which hath been formerly fained of *Hercules*, that he stood in two wayes, ready to take either, is true of you. For as a strait tree, which is loose at the root, standeth trembling and being unsettled, with a little strength is pulled this way, or that way: so is it with you who are ready to be swayed with wind and tyde every way.

2.
You will
easily sa-
vour ever
of your first
liquor.

Secondly, you will easily *savour ever of that first liquor* which is put into you. Receive the distilled dewes of grace from the Spirit of God, and what a sweet savour shall ye be in the nostrils of God, and man? Receive the bloody showers of devillish and worldly temptations, and how will ye stink like *Sodome* and her Sisters? If a man, by his own, and others disorders, have his body made crooked when young, he will be crooked in bud, blossome, lease, fruit, and age; but if he be strait, then (he by the grace of God) continues strait still. So will it be with you:

you : that *which is crooked cannot be made straight*, and that *which is wanting cannot be numbred*. Eccel. 1. 45.

Thirdly, ye are now subject to the horribleſt ſins. That natural corruption which is rooted in all mankinde, hath in your age more instruments to bring it to outward appearance, as flourishing wit to invent, and dexterity in other members to put in execution. As therefore, they that are sick of burning feavers had need of cooling things, and stomachful Colts have need of stronger bits : so the fury of your age must be held in, as with a bit and bridle, lest it run upon you, and lay your honour in the dust.

3.
Ye are now
subject to
the horribleſt
ſins.

Fourthly, your ſins being committed will cry loudeſt. These made David cry out, *remember not the ſins of my youth*, when my service would have been most acceptable. These made Job complain, *thou writeſt bitter things against me, and makeſt me poſſeſſe the iniquities of my youth*. These made Paul ply Timothy, to flee the luſts of youth. And these will make you pitifully cry out too late, We have wearied our selves in the wayes of wickedneſſe, when our paths were spread with butter When we were ſtrong, luſty, and able to

4.
Your ſins
will cry
loudeſt.
Pſal. 25. 7.
Job 13. 26.

2 Tim. 2. 22.

Job 21.17.
Job 20.11.

do Gods service, we served the Devil: and now when God distributeth sorrows in his anger, our bones are full of the sins of our youth, which shall lye down with us in the dust.

5.
Your age
hath no
priviledge
to sin.
Eccles. 11.6.

Lastly, you think that you have a priviledge by your age: youth must have its course, they must sow their wilde Oats. But the counsell of the Spirit is otherwise, *In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper.* Therefore Solomon thinks such more worthy to be laught at, then to be answered, *Rejoyce O young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee to judgement.* And David doth tye up your untamed age to the horns of the Altar, saying, *that even you must cleanse your wayes, by taking heed thereto according to his word.*

Eccles. 11.5.

Psal. 119.5.

Therefore
stumble not
at any of
these blocks.

If therefore there be any fear of God before your eyes, if ye have any bowels of compassion to your poor souls, walk not in the dark wayes of the wicked. Open your eyes to see all the stumbling blocks of wicked men, and stumble not in-

to their paths. O think what may come hereafter; how soon you may dye, go hence, and be no more seen. *One dies in full Strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are full of marrow: and another dies in the bitterness of his soul, and never eateth with pleasure: and then without the grace of repentance, the mercy of pardon, I must to Hell, to millions of millions of torments. Farewel companions, farewel time, farewel pleasure; farewel friends, farewel all your persuasions, &c. and shall I say welcome Hell? O no: I would give thousands of Rams, and ten thousand Rivers of Oyl; yea, the fruit of my body for the sin of my soul: but the just Judge will not accept it, cut it down, why cumbereth it the ground: depart from me, I know thee not.*

Think how soon ye may dye.
Job 21.23,
24,25.

And then what danger will follow. With fearful complaints in vain.

Mic.6.7.

Luke 13.7.
Mat.7.25.
& 25.12.

Thus you have had your example and your rule, both shewing the misery of a wicked life: you have had my charge, and discharge. Shall it fall like Rain upon the barren Rocks and Mountains without fruit? Shall it not move one soul to go from the dens of sin to God? If not, as noble *Terentius*, when he had petitioned for the Christians, and saw it torn in pieces before his face, gathered

1 Sam. 2. 25.

Jer. 9. 1.

thered up the pieces, and said, I have my reward: I have not sued for gold, silver, honour, or pleasure, but a Church. So say I, in the midst of your neglect, I have not sued for your gold or silver, for your houses and lands, for your drinks, dice or drabs, but for your souls, your precious souls. If I cannot or shall not wooe them to come to Christ, God raise up some childe of the Bride-chamber which may do it better. If neither I nor others can prevail, fear that speech of Elies sons, *They hearkned not unto the voice of their Father, because the Lord would slay them.* In such a case, *Oh that my head were full of water, and mine eyes a fountain of tears, that I may weep day and night for the miserable young men of my people.* But God grant I may have no such cause: God grant you may not be in such a state, God grant you may be now wise to salvation. For it is your salvation God would have, it is your salvation I would have: and wo unto you if you be enemies to desires so good, and no lesse useful than for your salvation for ever and ever.

God guide your hearts to the love of God, and to the waiting for of Christ.

FINIS.



A
POST-SCRIPT

to the Reader of this
WARNING-PIECE,
of the use of Examples.

GOOD Reader stay a while
thou hast not yet done. I
have for thy good set be-
fore thee an old Rule, and
new examples: and of the
abuse of examples I am not ignorant.
Some look upon them so as to imi-
tate them, be they never so bad.
As *Augustus* a learned Prince, filled
his Empire with Schollers: so *Ti-
berius*, a dissimulating Prince; with
dissemblers: *Julian*, an Apostate
Prince, with Apostates, and *Ierobo-
am* a Calvish Prince, with Idolaters.
Others look upon them so, as to
hate the persons as well as the sins.
Every

Every fearful example accident, either in the life or death of men, speaks to them the language of damnation.

Howsoever they be abused, I am sure it is most fit, yea excellent, to have the *white book* of Gods mercies, and the *black Book* of judgements, alwayes before our eyes. The abuse doth not take away the use no more than the *Spartians* shewed themselves wise in rooting out their Vines, because their people abused their Wine to drunkennesse.

I am sure we have the example of God himself, *who would not silence the patterns both of sin, and judgement, of those he dearly loved.* And if we be versed in his Book, we may observe, that he hath been pleased to make many uses of such examples. Sometimes by them he doth threaten, *Remember what the Lord did unto Miriam. Did not Achan the son of Zerach commit a trespass in the accursed thing? Wherefore do you harden your hearts as the Egyptians and Pharaoh? If ye do as they have done, ye shall be punished as they have been.* Sometimes by them he doth reproach unthankful people. *Did not I deliver you from the Egyptians and from*

Uses of examples.

1.

To threaten.

Deut. 24. 9.

Josh. 22. 10.

1 Sam. 6. 6.

2.

To reproach.

Judg. 10. 17.

from the Amorites, from the children of Ammon, and from the Philistims; O my people, remember what Balak King of Moab consulted, and what Balaam the son of Beor answered from Shiuim to Gilgal. Are ye not ashamed to offend such a God as I, who have neither been a barren wildernesse, nor a dry Land? Sometimes by them he comforteth and strengtheneth the hands of the weak. *Thine eyes have seen all that the Lord your God hath done unto these two Kings.* This your trouble is as the waters of Noah to me: as I have said, they shall no more go over the Earth: so, nor your afflictions shall overwhelm you. Will you be dismayed in any trouble, or cast off your confidence as if Gods hand were tyed up now more than in those dayes? Sometimes by them he doth maintain great points of godlinesse. Was not Abraham our Father justified by works? Not to glory in before God: for Abraham beleaved God and it was counted to him for righteousness: but to make him stand out against the blasphemies of the world, the accusations of Conscience, and the upbraidings of a dead faith. And will not ye who must be the children of Abraham, or perish, walk in the way

Mic. 6. 5.

3.

To comfort.

Deut. 3. 21.

Esay 54. 9.

4.

To maintain truth.

James 2. 21.

Rom. 4. 2, 3.

5
To dissuade
from vice.

1 Cor. 10. 7.

8, 9 &c.

Exod. 32. 6.

Num. 25. 9.

& 21. 6. &

14. 37.

6.
To forewarn.
2 Cor. 11. 3.

Why exam-
ples are of
such use.

παρρησια
μω.

Heb. 2. 1.

Jam. 1. 2, 3.

way of so worthy a Father? Some-
times by them he doth dissuade from
vice. Be not Idolaters as were some of
them. Let us not commit fornication as
some of them did, and fell in one day
three and twenty thousand. Let us not
tempt Christ as some of them also tem-
pted Christ, and were destroyed of Ser-
pents. Neither murmur as some of
them murmured, and were destroyed of
the destroyer. If we go on in such a
way, and will not be dissuaded, ye
will meet with the same plagues
which they have found, or worse.
Sometimes by them he gives pre-
monition and caution. I fear least
by any meanes, as the Serpent beguiled
Eve through his subtilty, so your minds
should be corrupted from the simplicity
that is in Christ. Will ye not take
heed lest lesse policy make you fall,
as Eve fell, which was full of bitter-
nesse to her and hers?

All this use and more hath our
good God made of examples, not
onely because like leaking Vessels
we are apt daily to run out, and to
forget our fashion which we saw in the
Glass, if it be not still represented
to us: but also because of the sin-
gular profit of examples. For as
they profit a world of people, they
being

being like a burning Beacon giving light before men; and being like fire whereat we may give light to thousands of Candles: so do they last long and hold out to the worlds end, as the poor Widows mite, and Lots Wifes transmutation.

Neither is it in vain that God hath taken such a course as this. It is all for our good, that we may know how to use examples according to their several natures. But among the rest you may reap a three-fold benefit by them. First, an *Observation* of the custome and usages of the Church and enemies of it. This will be an adjunct to wisdom, which is ordinarily attainable by experience of our own dayes, and memory of others. Next an *Illustration* of the faith, and manners of others, what ever they be for examples do not make faith and manners, but give patterns of Gods rules, for the Expedite practise of them. And lastly, a *declaration* of Gods ordinary providence in his acts of wisdom, goodnesse, mercy, justice, and the like.

A threefold
benefit by
examples.

1.
Observation.

Illustration.

3.
Declaration
of provi-
dence.

The world
doth not
make this
benefit.

From these two uses the world doth, mostly, too far wander. For want of the first, the Church is many times

times filled with Schismes, and disorders. For want of the second faith and manners are not so cleared, and examples are taken up in necessary Laws, which onely shew a lawfulness where the rule of Scripture doth not oppose. For want of the third, God passeth by, and we know it not. Let him be never so wise, by the neglect of the example, we admire it not. Let him be never so good, by the neglect of the example, we love it not. Let him be never so merciful, by the neglect of the example, we embrace it not. Let him be never so just, by the neglect of the example, we do not fear and tremble and avoid the rocks of sin: and hence it is that I have been induced to propound these examples unto you also. It may be that sometimes men do observe the way of God in the whirlwind of justice: but either they are willing to think it not so great as it is; or to judge it to reach further than our God intended it. If men do think the first, it is because they would flatter themselves in like sins. Loth they are to think that God should punish that which they love; or that danger should happen to them who have

*How men do
make use of
examples of
Justice.*

have done as they mean to do still.
If men judge the second, it is because
they want charity, and judgement
in the wayes of God.

Sometimes God gives an example
of his justice which begins here, and
continues for ever and ever : as in
many of the drowned first world,
and roasted Sodomits. God never
made me so skilful in his Throne
business, as to define peremptorily,
*that every suckling and infant of those
miserable ones were cast into the bot-
tomlesse Hell.* He onely sayes that the
flood did sweep them away, and they
were burned with fire and brimstone,
and there leaves us to leave the rest
to God. They were not in the Ark
indeed, nor was *Job* in the visible
Church, as *Isaac* and the rest of the
Patriarchs were, yet might the *All-
eye* look upon them as he pleased,
and judge, or spare.

*And how
they should
from the se-
veral wayes
of Gods shew
Justice.*

Sometimes God gives an example
of his justice which dies here, and
(for ought we know) may end in
glory. Thus we are said to be judged
that we might not be condemned by the
world. No man will judge *Josiah* or
Jonathan for their untimely deaths.
They died in peace, though they
died in war : in peace with God, in

1 Cor. ii. 32

war with men. Nor will they resolvedly reprobate the souls of *E* and *Onan*, *Nadab* and *Abihu*, *Ananias*, and *Saphira*, or their likes. Their sins were great, and grievous, yea damnable, and therefore God brought feareful judgements upon them: and as he hath said, so hath he done, *bloody and deceitful men shall not live out half their dayes*. But for their souls, and how far his justice extended to them, is among the secrets of his government, and past our cognizance. It is an old lesson never to be forgotten, *That secret things belong to the Lord our God, but those things that are revealed to us, and to our children for ever*.

Psal. 55.23.

Deut. 29.29.

The Application of the use of examples to this Warning-piece.

But what is all this to our examples in this Warning-piece? If you apply it aright you shall know how to use them to your good. Be sure therefore to see Gods hand in both, and his anger against sin in both; without that, such judgings could not ordinarily come into the world. Be sure also not to extend Gods justice further than what you see or hear. Thus far God hath gone, go you no further. Cannot God take up is people and whip them soundly for sin, but presently the rash world

world must cry out, *They are bastards, and not for Gods rest?*

Indeed you see or hear that one of them had a debauched and wicked life. God saw it, and thrust him down to the gates of hell, and so he did fearfully judge him in this world. Yea withal he had such a remorse, confession, self-condemnation, desire of others good, and of his own (*though with despair,*) that God hath given us reasons of *charity* to his soul, and kept the rule of *certainity* to himself onely. Notwithstanding, let no man of such a course presume: God comes as a swift witnesse against such, and will make his sword drunk with their blood. For *he will wound the hairy scalpe of every one that goes on still in wickednesse.* Psal. 68. 21.

You see also, or hear, that the other of them had a great deal better life. It is true also, that (thus much being confessed) he closed too long and too much with the world, as all that knew him well, complained. He was also unthankful to a Parish who had been loving to a poor father of his (in a free gift of a good maintenance from them,) when he would not be perswaded (*both before the setting of any Will, and*

before the setting of his last) to give a poor pittance out of his great estate to that loving Parish for pious uses, he having no children of his own. God saw this too, and whipt him to the purpose before he went hence and was no more seen.

Dan. 4. 27.

Prov. 3. 9.

Would not God have an irreligious world see how necessary it is to be *break off a wicked life by Repentance*, and how useful to *honour God with our riches*? It would make a good mans heart to bleed, that the world should have a second flood of sin by some, and that, by others, pious and publick works should be neglected, opposed and grumbled at, as if mens riches were their own, and they might do with them what they list, as if they were Gods. Shall private persons and affairs (*not worth a dunghil to the businesses of God*) be the onely object of bounty and munificence? If in such a case God withdraw his countenance and frown, is it not worthy our notice? Let God be God, and do his own work, in sparing their souls for ever as he pleaseth: yet let him shew us examples too of what we ought to do, or what we shall suffer. For if we do not amend (for ought I know) he may,
and

and will do according to our patterns, take away our comforts here, and our comforts for ever and ever, which is infinitely more.

I shut up all in a word. Look upon your examples and fear and tremble. If they have found God thus angry who have been overtaken by *indulged, and over-powring infirmities*, how will he look upon you if ye neglect, and scorn, after such warnings? Yet look upon them so, as you leave not Charity behinde: Ye may have hope to conceive well of them (*who were judged in this world,*) because ye knew not their hearts. Ye can have no hope to conceive well of your selves in so doing, because ye know your own hearts better. You are apt in excusing some to flatter your selves, & in accusing others to justify your selves too far. Neither of these can do well in the day of your account, which I desire may be comfortable unto you in the day of our Lord Jesus Christ.

1 Cor. 10. 11. *All these things hapned unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.*

FINIS.

*The Author of this Book hath
published Four other Books.*

*First, Milk for Babes or a Mothers
Catechism ; wherein the Principles
of Christian Religion are, 1. Pro-
pounded, 2. Expounded, 3. Ap-
plied. Whereupon are annexed three
Sermons.*

- 1. Secret sins discovered, Psal. 19. 12.*
- 2 Christ exalted among men, on Matth.
13. 45, 46.*
- 3. The Soul Secured, on Psal. 3 1. 5.*

Secondly, Four Sermons more.

- 1. The Lords assize, from Judges 11.
27.*
- 2. Natures assize, on Matth. 7. 20.*
- 3. and 4. the Christians thirst in keep-
ing faith and a good Conscience, on
1 Tim 1. 19.*

*Thirdly, A Trial of Church forsakers;
from Heb. 10. 25. Proving the
Church of England.*

- 1. To be a true Church.*
- 2. Hath a true Ministry.*
- 3. Hath a true worship.*

*A Christian family builded by God, or a
Treatise expressing the mutual duties
of the severall persons in a family,
newly extant by the same Author.*

